

THE TETHERED ASS

"In the village over against you, ye shall find a colt tied whereon yet never man sat. Loose him, and bring him hither. The Lord hath need of him. They went and found the colt tied by the door without, in a place where two ways met." (*Collated from the four versions in the Gospels.*)

The notes that follow may serve towards reducing difficulties often felt by those to whom the mystical aspect of religion and the interior sense of Scripture are beginning to appeal, in regard to (1) the justification for the mystical as distinct from the phenomenal aspect, and (2) the nature of the spiritual understanding itself and the means by which it may be fostered and developed. Save as corroborated from quoted sources, they carry no authority other than the writer's own consciousness and experience of their truth, and they may therefore be treated as private reflections which those who overhear are welcome to share or to reject.

(1) Many minds ripening towards harvest to-day echo Amiel's words that "*le déplacement du Christianisme de la région historique dans la région psychologique est le vœu de notre époque*"; a just sentiment, but one taking no account of the fact that coexistent with those who, to-day or in any age, are thirsting for the contents of the chalice of truth, there is a vast majority as yet too immature to contemplate more than its external vessel, and upon whom the contents would be wasted assuming they could be communicated. Advanced religious thinkers and mystics, whether nominally Christian or not, lived at a time when Britain and the bulk of Europe were in that barbaric state which, despite centuries of social, industrial, and intellectual progress, still obtains among the multitude in regard to things spiritual; for the spiritual sense is the last to awaken, remaining

"asleep in the *hinder part of the boat*" until many preliminary and necessary experiences of a secular kind have been lived through, their educational value assimilated, or their worthlessness recognised. Supreme doctors of Christian philosophy, and saints and seers such as modern times seem utterly unable to produce, flourished like tropic giant-growths in or near the dark ages; whilst, notoriously, men contemporary or nearly so with the fountain-head of Christianity—deeply cultured men trained, like the Alexandrians and Platonists, in non-Christian systems—were able as soon as the Christian system came before their notice, to distinguish at a glance its inner transcendental value from the crudities and veils of its outward public presentation, and resolved, like St Paul, thenceforth to know matters reputedly historical and phenomenal no more "after the flesh" but after their sacramental and spiritual significance.

The substitution, then, of a spiritual for an external apprehension of the verities for which Amiel pleads is not a peculiarly modern need, although relatively to a few years ago that need is in some circles more manifest and more importunate. It is a need that recurs only when, but whensoever, any individual mind revolts from the "husks" of truth "that the swine did eat" and turns hungrily and resolutely in that direction whence the fatted calf of hidden wisdom is ever brought forth. The wheat and the tares grow together continually. The present demand for mystical religion signifies that for the moment there is a better crop of wheat than for some time past. But those who raise it are as the ten just men who save the city and the spiritual situation; and there are some of them who see signs and have hopes of a more promising near future.

Truth, be it remembered, that ultimate essential Truth which, though one, proclaims itself as a triad of Way, Truth, and Life¹ (in harmony with the Trinity of dogma), is *static*; an ever fixed quantity, a per-

¹ Cf. the earlier Hermetic teaching: "Therefore am I called Hermes, the Thrice-greatest," etc.

manent reality and hypostasis altering not, however men's opinions about it alter. "As it was in the beginning, is now, and ever shall be"; yet how often this familiar affirmation of the permanence and rigidity of Truth is negated by the changeable, because immature, opinions of those who repeat it! It is often assumed that as the world grows older, it progresses in religious truth. It is doubtful if it does, save as one must needs believe, over arcs of time too vast for the mind to appreciate and by devious bypaths too intricate to follow easily. It regresses quite as often, and as far, as it advances. Like sea-tides, varying in time and volume in different places, the religious life, like material prosperity, surges inwards for a season through localised masses or races of men, and then recedes; doubtless to gain strength for another prodigious effort in another part of the globe and through another family of human vehicles. Did not Matthew Arnold's inward ear hear in the noisy backwash over the shingle of Dover beach, "the melancholy, slow, withdrawing roar" of the tide of faith, and discern that amid the clatter of the sects and the chatter of the critics only ideal Love remained to cling to in these days when "ignorant armies clash by night"? The *Vedanta* doctrine affirms that, at the farthest ebb of such tides, so rank and fetid becomes the inherent corruption of the race as to imperil the success of the cosmic scheme, and to necessitate an objective manifestation of the Logos through an *avatar* to restore the balance. Hence the words of the Krishna-*avatar*, speaking as the Logos in the *Bhâgavâd Gita* :—

I come, and go, and come. When righteousness
Declines, O Bharata! when wickedness
Is strong, I rise from age to age, and take
Visible shape and move a man with men;
Succouring the good, thrusting the evil back,
And setting virtue on her seat again.

Hence too our Lord's word as to bringing not peace but a sword; His purpose being to counteract moral and psychic stagnation by infusing a sharp, quickening current of spiritual energy into a dying world; a current,

by the way, ever since appropriable by any individual to himself in a degree of intensity exceeding that by which the lethargic social organism as a whole has since, almost unconsciously, benefited. And not only does the *physical* world tend to become over-purulent; its reflex, invisible photosphere, the astral zone, grows correspondingly contaminated, filled as it is, with unregenerate, discarnate life and "spirits in prison," whose fetters, like those of their incarnate fellows, become immovable save by the timely advent of an antiseptic and liberating beam striking through from the Logos-light beyond. But—and here we touch a very deep mystery—since humanity, howsoever corrupt, is still the Lord's *body*, the *inner life* of the Logos itself, though always being freely given for us, is itself reciprocally nourished and reinforced by each human soul that attains regeneration, union with, and ultimate incorporation into it. Whensoever the complete transmutation of a human item is so accomplished that he "takes his manhood into God," the volume of power thenceforth available for the redemption of the unregenerate, untransmuted residue becomes to that extent augmented (just as meteors, comets, or planets falling into the sun, the life of the solar system, would enhance its vitality, its heat, and centripetal pull). Upon each such event "there is joy among the angels of heaven," says our Gospel jointly with an Eastern scripture; "Joy unto you, O men of Myalba (earth). A pilgrim hath returned from the other shore. A new Arhan (an additional saviour) is born"; for each increment to the Lord's Body of Glory, each transmutation of, so to speak, a human cell of His Body of shame, is a new earnest of the ultimate conquest of darkness by light, of Ahriman by Ormuzd, of Typhon by Osiris, of Satan by Christ, as the truth has been variously taught in various outer sections of that inner catholic and holy Church which is "throughout the world" in all times. The Communion of Saints, that coalescence of sanctified souls in the life and consciousness of the Logos, and referable to as the Collective Christ, is that power by which will ultimately be effected

the restoration of all things; and thus, at long last, fallen humanity, by its own labours, as it were, accomplishes its own redemption. I shall refer to this profound *arcanum* again at the end of this paper. It cannot be too deeply pondered.

Now the *via mystica* is a stage upon the path to that regeneration the achievement of which, as just stated, is fraught with an issue so tremendous both for oneself and for one's less conscious fellows. Religion becomes reconsecrated and exalted immeasurably in one's thought at the reflection that every soul that here consents to share and suffer mystically the prototypal Passion and Crucifixion, makes an oblation that is offered not alone for itself, but for its brethren; for the sins of *the whole world*. It was of this, and of no meaner or material order of sacrifice, that it was spoken "Greater love hath no man than this, that he lay down his life *for his friends*"; for humanity's sake at large. It was of this that that other peremptory and seemingly harsh word was used bidding a man leave father and mother to follow that which, after many days, should return with redeeming grace and power upon the "waters," or currents of spiritual life-force, to reknit and transfigure the tenderest human associations. We may welcome, then, the gracious, comprehensive definition Cardinal Wiseman once gave of mysticism; it is "the science of love," and therefore of That of which the name is Love.

But I must leave speaking of the goal of mysticism to say something of its early steps. A certain very natural timidity affects those, and often most markedly the more anxiously and reverently seeking minds, to whom is suggested a transition from old and familiar roads, duly lit with the gas-lamps of convention and orthodoxy, to a new and unknown path striking away into darkness beyond the official boundaries of the city. And, let it be confessed, no light upon this latter path is sure save that which, if he will but permit it, lighteneth every man from within himself, and from the rays of which the wayfarer will soon learn that the outer darkness itself reveals rare and blessed lights of its own, and

is in fact itself light, though of a quality hitherto undiscerned. "In Him there is *no* darkness at all; the darkness and the light are both alike." Assuredly those that do the will will know intuitively the worth of the doctrine this light will reveal, for so to do involves an automatic liberation of inward faculties capable of directly cognising self-evident truth; a reciprocal action will go on continually between the chastened soul and the light and life latent in not only the scriptures of religion, but also in the larger volumes of Nature and man himself, replete as they are with that symbolism and sacramentalism of which sacred writings are an alternative form and a condensed essence.

As regards the interpretation of our own Bible it should be remembered that its composition involved the employment of more than one cypher-system of symbolical imagery and figurative terminology comparable to the ideographic symbols used in the hieroglyphs obtaining before the age of cursive writing; and this partly on account of the exigencies of script at the time they were written, a time however when the appropriate interpretative keys, now little known, were well understood, at least in qualified circles; partly, deliberately to veil truths too sacred for profanation by the vulgar; and partly because it is impossible to express high mystical truth otherwise than enigmatically. Says an informed writer (Coventry Patmore): "Enigmatic language and rites have a high value even when not intended to conceal truth from those to whom its expression would be premature. They compel in the recipient of their teaching a state of active co-operation, a voluntary excitement of mind, greatly more favourable to the abiding effect of moral truths and impressions than is the state of mere passive attention. This mode of reception includes the art of reflection, without which no knowledge ever becomes our own."¹ The Bible, then, *in intention*, is mystical throughout, whether there

¹ Compare St Bernard's words: "I know not how it is, but the more the realities of heaven are clothed with obscurity, the more they delight and attract, and nothing so much heightens longing as such tender refusal."

be a historical or phenomenal basis for matters appearing to be recorded veridically or not—a question almost wholly irrelevant for, and negligible by, the religious aspirant; proper names, even when attributed to historic characters, are personifications of spiritual or moral states; the very geography and place-names are symbolic. Time was when these scriptures were withheld from the public, save as read in Temple by experts trained in and capable of expounding concurrently the appropriate esoteric sense (see Neh. viii. 8, R.V., margin), a salutary practice continued far into our era, and not abrogated entirely even yet in the Latin Church. Now it were foolish to suggest that the general promulgation of the Bible has not been attended by enormous benefit; but it is not exaggerating to say that the “key of knowledge” to the Old Testament, which our Lord said had been lost by the official church of His day, is still absent from the hands of its present successors; whilst St Paul’s *dictum* may be extended by stating that “until this day the veil remaineth untaken away,” when not only “Moses,” but the New Testament also, is read in our churches from those eagle-shaped lecterns, the very design of which is meant to signify that the understanding of Scripture must be lifted clean above the plane of the letter and taken into the region of the spiritual consciousness, of which the high-soaring king of birds was ever a well-recognised symbol. This is written as a statement of fact, and in no spirit of censure or contempt of those who, whilst in bondage to the letter, are also recipients of its abundant grace. In the Divine economy and charity the school-house of humanity has many class-rooms, and pupils graduate in them according to their capacity and proficiency.

Or the case may be put thus. Certain teaching was once imparted to the multitude from a boat. It was elementary, parabolic in form, and, with appropriate symbolism, was delivered from the shallow waters of a lake-shore; for, since the hearers’ understandings were shallow, “without a parable He spake not unto them” of things beyond their comprehension. But there were certain select minds capable of assimilating *mystical*

truth, and to these the significant suggestion was made to “launch out into the deep,” and, in the deeper waters, the veil of parable was thrown aside and something of the deeper aspect of the mysteries was communicated. So with St Paul—“I have fed you with milk and not meat, which hitherto ye were not able to bear, nor yet now are ye able”; so also Origen—“To the literally minded we teach the Scriptures in parables; to proficients we impart the Logos.” The position is no whit altered to-day. “There are many other things” that Wisdom has to say unto us through the Scriptures beyond what their face-value denotes, and that were purposely left unrecorded therein, though the masses and many of their official teachers “cannot bear them now” and wax very intolerant upon their being merely suggested. But these *incerta et occulta sapientiæ Tuæ* are still accessible, and whilst the multitude, or such of them as at all care for these things, gather as aforetime around the elements and the shallows of doctrine, there are also always those who go down to the sea of divine knowledge in certain ships; who occupy themselves in great waters of understanding; and to whom it is there given to see the works of the Lord and His wonders in the deep.

But the symbolic voyage does not end even here; there is a further stage. All learn first in the shallows, receiving their *baptism* into the notional apprehension of truth in its phenomenal aspect on the hither and physical shore of the lake. Some are then bidden out into mid-water deep to receive intellectual *confirmation* in the inwardness and depth of things. The third stage (there are ever three steps to the Cross) begins when the mandate comes, “Let us pass over to the *other side* of the lake,” to a completely novel, revolutionary position where all previous knowledge and all former concepts are made new in an ampler vision and from a rarer height of consciousness; it ends in actual *communion* and conscious contact with the Spirit of Truth itself. But now, as formerly, it is in the course of this crossing from the physical to the spiritual shore of the lake—this transition into the unknown and unexplored, the

apparently fanciful and fantastic—that storm and confusion of mind arise. Why? Well, since it is vain to look beyond our own individualities for the “boat” that undertakes the passage, or for the crew of personal virtues and weaknesses that mans it, so too it is needless to go outside our own *minutum mundum* for those unstable “winds and waves” of thought and emotion which, as the trained symbolologists who wrote the Gospels well knew, have their physical counterparts in the unruly elements of the external world. The transit of the lake, like the sitting in the Siege Perilous in the Arthurian legends, involves losing one's own soul to find it again and more truly know it. It is a personal ordeal the natural man provokes upon and within himself whenever he resolutely sets about to reach central, as distinct from superficial, Truth, and this his own will must accomplish unaided, save by that which is ever dormant within his own “boat” and which the crisis itself awakens and precipitates into his consciousness. The “Carest thou not that we perish?” and its answer are but a more dramatic version of the Psalmist's well-reasoned soliloquy, “Hath the Lord forgotten to be gracious, and will He be no more entreated? And I said, It is *my own infirmity*.” Crashaw wrote with rare insight:

There is no storme but this—
Of your own cowardice
That braves you out;
You are the storme that mocks
Yourselves; *you* are the rocks
Of your own doubt.
Besides this *feare* of danger, there's no danger here,
And he that here feares danger does deserve his feare.

The Elijah episode of the earthquake, wind, fire, and the ultimate stilling voice inwardly speaking, is another variant of a subjective experience testified to by aspirants of every faith as marking this stage of spiritual growth and discernment. Before the birth of Christ in the soul there always dawns a strange disturbing light, before which even the most “watchful shepherds” are “sore afraid.”

(2) So far, then, as to the justification for, and the progress of, the mystical way. A word now upon the faculty employed in the apprehension of interior truth.

Soul-science, that meta-psychology which begins where academic psychology ends, is little known nowadays as many of the great catholic doctors and saints knew it, and as it was taught in the great Mystery-systems the existence of which was once a matter of public knowledge and satisfaction until the apostasy and tyranny of official ecclesiasticism drove them into the secrecy that has always shielded them. Of authorities upon this science known to the public, the Bible, discerningly read, is its rich, but by no means its only, text-book. The *Vedanta* is much more pointed and explicit, though to Western minds it appears like a skeleton or scaffold-work of abstract philosophic principles, whilst the Bible is a living body of gracious truth, so full-blooded and well-nourished indeed, that without the keys of the philosophic and symbolic principles governing its composition, it is extremely difficult to discern the structural framework supporting the organism from within; hence the futility of modern criticism and of popular, well-meant, but unenlightened commentaries. The study of Eastern and Western Scriptures in conjunction, and the transposition of the terms of one into those of the other, is an extremely helpful exercise, but since details of a highly subtle and complex subject cannot be entered upon here, we must restrict ourselves to matters that are familiar.

When such expressions are used as “Get thee up into the high mountains,” “Lift thine eyes to the hills,” “He went up into a high mountain,” and the like, they are not intended literally; no, nor even altogether figuratively. They allude to practical experimental acts of consciousness. Accordingly, to the invitation *Sursum corda*—Lift up your hearts! the response *Habemus ad Dominum* implies no mere glib lip-answer, but predicates the potential lifting up of a developed, perceptive faculty “unto the Lord”; a literal elevation of consciousness to the heights of a divine plane where the soul can, definitely and objectively, *touch*, and *know*

that it touches, hypostatic Reality; "that which we have heard, seen with our eyes, looked upon, and our hands have handled" (with, of course, interior senses); "when we were with Him *in the holy mount*" of exalted and transfigured perception. I know not how best to describe a faculty which, when awakened, exists and functions in complete independence of the physical organism, and which stretches forth spiritual tentacles and limbs that can, again in a most real and literal sense, "taste and see how gracious" is that ubiquitous and divine Spirit-Substance whose reciprocated words to us are "My delight is with the sons of men." Many great masters, Christian and Platonist, name it Intellect; not of course confounding it with the rational understanding which is but an attribute of the animal section of our nature. It can act in disconnection from the workaday brain-consciousness, which it expands enormously when the latter is capable of receiving and assimilating any of the impressions thrown upon it by the higher faculty, as the cold, dark moon reflects and distributes some small part of the sun's rays. Indeed, in biblical symbolism, as in other treatises of arcane psychology, it is described, in analogy with the natural luminary, as "the Sun, to rule the day," whilst the lower, logical understanding is "the Moon, to govern the night" of the senses and sense-world and direct the merely temporal affairs of life. To be fully conscious with the higher of these faculties, the lower being suppressed, is to be "in the spirit on the Lord's day"; ¹ *day* being another biblical synonym for spiritual cognition, as *night* is of the reverse; e.g. "the great day of the Lord," "shining unto the perfect day," "the day of men." Now this supreme soul-faculty, and it is one utterly transcending mere psychic vision or astral clairvoyance, is that which every true seer employs. It discerns Truth as a living, palpable thing; sees the relationships of outward things to one another, their

¹ So also St Ignatius (Epistle to the Magnesians): "No longer observing sabbaths, but fashioning our lives *after the Lord's day*, in which our life also rose through Him, and through His death, which some men deny; a mystery whereby we attained unto belief."

inwardness, integral solidarity, and inseparateness; perceives intuitively, and without need of reasoning or confirmation, the sacramental value of all phenomena and the sense latent in inspired and mystical utterances. Its perceptions have been termed "nuptial knowledge," knowledge needing no proof or ratiocination since it arises through the soul becoming knit and wedded with that Substantial Wisdom which inheres in and "sweetly orders all things." In some people it may manifest fitfully and sporadically ere they are ripe for understanding its nature; our "pricks of conscience" are the earnest of its latency in us all. It cannot be cultivated, nor the systematic enjoyment of its powers be ensured, otherwise than by what has been well and succinctly called "the practice of the presence of God." "Be silent, repress your intellect, and do not speak; this is the custom of the gods in Olympus," says Homer; "Creep into thine innermost nothing," writes Boehme, for where there is nothing, there is God. "And then (adds Plotinus) it is proper to think that He is present, when He enters and fills the soul with splendour; for this light is from Him, and is Him; and she will *know* that the supplier of true life is present." It may help to remove a lamentable misconception of a noble text if I add that those capable of this great work are written of as the "blessed *dead* who die in the Lord," dying in no popular or physical sense, but in a sacred stillness of thought and of the senses during which they must needs "rest from their labours" and from all activity in regard to external things. It is they who are the "peace-makers" of the Beatitude; for, quelling all winds and waves in their own minds, entering into the inmost chamber of their being and shutting the door of their senses, they draw near to the secret Father, who rewards them "openly," sensibly, and in full consciousness by communicating to them His own presence. *Mihi secretum meum*—My secret is for myself alone—is the answer usually found given by those asked to explain how such a result is possible. Each must discover the secret for himself. I think, rather, that God reserves to Himself the right of giving the explana-

tion. It is written that He giveth it to His beloved in "sleep"; in utter quietude of mind and sense. (Ps. cxxvii. 2, margin.)

Now this soul-faculty, the mere mention of which counts for utter foolishness with those not yet capable of understanding the things here written of, is biblically symbolised by the ass. Man's wisdom is foolishness with God, and, conversely, His wisdom is crass stupidity to natural men, among whom the ass is the synonym for stupidity and foolishness, as also for patience and obstinacy. But these are precisely the properties of the Substantial Wisdom, according to the ignorance or the insight with which we regard it.

Consider, then, the humble donkey. He pathetically draws the poor man's barrow, and is the children's cherished play-pet; but thereby he becomes the sacramental type of that which leads the poor in spirit into God and is the object of all desire to those who are babes in Christ. He endures the jests, albeit good-humoured, of this world's wise and wealthy, but he is honoured above all beasts by "bearing about in his body the marks of the Lord Jesus" in that strange cross displayed upon the shaggy shoulders of all his tribe, which had never been there but for some *idea* of the archetypal prescience that stamped it there "in the day that the Lord God created the heavens and the earth." What more fitting symbol could there be of that despised, patient, long-suffering, coarsely fed better part of us upon which, notwithstanding, "thy King cometh unto thee, just and having salvation; lowly and riding upon an ass"? Obstinate? Yes; when its Balaam-rider tries to flog it along the path of perdition, and when, as often mercifully happens, from the unsuspected depths of our subconsciousness, there comes, as in the case of Socrates' *daimon*, a nudge of protest, or "the Lord opens the mouth of the ass" in loud, inward-speaking words of solemn warning (see Num. xxii. 22-35).

In clearer-seeing days than ours, and long before that first Palm-Sunday ride into Jerusalem of popular conception, the sacramental value of the ass was known and honoured. In the Mysteries of Isis and of Eleusis,

the sacramental vessels and elements were carried publicly upon the back of an ass to signify the simple, passionless state of being, deprived of all will, imagination, purpose, or reflective thought, requisite to the reception of divine knowledge. As a like object-lesson, Ammonius Saccas introduced an ass as an auditor at his Alexandrian lectures which Origen and Porphyry attended: whilst Apuleius, in the *Golden Ass*, writes, "There is no creature so able to receive divinity as an ass; into whom if ye be not turned, ye shall in no wise be able to carry the divine mysteries." With these lights one may understand those mystical excursions Abraham made with asses; and how it came about that when Saul journeyed in search of the same symbolic beast, he found a kingdom that, however, was not of this world. (See also Josh. xv. 17-19.)

And so to the quester who, to-day or in any age, is "coming nigh unto Jerusalem," the Essential Wisdom, in the fourfold message of its evangelists, speaks thus¹:—

By entering into a street—it is called the *via angusta*, "the street which is called Straight" (Acts ix. 11), in that "village" which is your own wretched little self; and at a place where you will observe that two ways meet and form a cross—one the outward, formal way of the letter, the temporal and phenomenal; the other, the inward, unfenced way of the spirit,—you shall find, if you look rightly and deeply, an ass tied and a colt with her; as certain shepherds and kings once found a mother and child in a stable. The colt is very young and undeveloped—the foal of an ass; but the parent that gave him birth is standing by protecting him, close as the mothering Spirit of God is close to and overshadows your own soul. He is a foal upon whom no man has yet sat, for you have not yet learned to bestride him, and none but yourself can or may do so. And hitherto he has been "tied by the door without"; tethered to the senses, corded by the halter of external things. Loose him! the Master cries (reproducing

¹ The reader is recommended to study carefully the four versions of the mystical entry into Jerusalem in Matt. xxi., Mark xi., Luke xix., and John xii., of the esoteric sense of which a paraphrase is here given.

here a phrase of the earlier Hermetic doctrine from the *Emerald Tablet*, "Thou shalt *separate* the earth from the fire, the gross from the subtle, gently with great sagacity"). Loose him from all that binds him, whatsoever "man" or obstacle challenges from within or without you; remembering that to a resolute will *nothing* shall gainsay your possessing that colt. And bring him hither; down into the field of actualised consciousness. You shall "put down the mighty from their seat" by laying in the mire of the road that he will walk upon the stripped clothes of your abased and mortified outward sense-nature; by cutting down branches from the tree-tops of your own foolish high conceits and the flaunting palm-fronds of your intellectual pride and worldly wisdom, and by strewing them upon the way beneath his feet, in order to exalt within you that which is humble and meek. And having done this you shall cast over him your garment—the "wedding-garment" of your purified lower personality,—making thus such a marriage between the heavenly and the earthy parts of your nature as none may put asunder. And thus mounted, to the great joy of those "disciples" who prefigure your own disciplined self, and amid hosannahs from unseen, boundless heights, your colt, which is the Christ-ray within you, shall at length carry you out of your present miserable "village" into the Mystic City; "the great and holy Jerusalem descending out of heaven from God."

So far for your own exceeding great reward; your own private salvation. But there is something else; there are others to be thought of, less advanced in wisdom than yourself. Listen then, listen from your soul, to the tender, plaintive, altruistic note quivering in that other and more deep-toned word. "The *Lord* hath need of him"; yea, and for large and cosmic reasons that yet you have recked not of. It is the "Lord," the Eternal and Collective Christ (of and from whom the historic Master, Jesus, was a manifestation in the world of time), who hath need of your "colt," and who invites you to "lay down your life for your friends." He hath need of him because every soul that,

suffering here the Calvary-cross of shame, is thereby lifted up into that other hill of the Lord where stands the Cosmic Cross of Glory, and there is dissolved and for ever incorporated in the life of Him who stands with waiting, outstretched arms before it, augments the power by which He is slowly drawing all other men unto Him, and hastens and facilitates the redemption of a fallen world.